

Every designer of any originality, however, feels the necessity of providing his own raw material, and what is suggestive and valuable to one may by no means prove equally so to another. The designer's best reference library is, of course, Nature; but Nature is always changing her dress, and her wealth of floral pattern is transformed with each season, so that unless we presuppose good opportunities combined with immense industry on the part of the artist, he must occasionally run short of working notes, and may be glad of the help of a herbal or a book which will give him the essential facts of the form, growth, general appearance, and structure of particular plants and flowers with which he is not familiar.

Such a practical aid and friend in need may be found in the admirable series of photographs from nature by Mr. Henry Irving and the valuable notes by Mr. E. F. Strange which constitute the volume before us.

The latter contributes a well-informed and interesting introduction to the book, as well as a series of notes upon the plants figured, which show his historic knowledge as well as his artistic sympathies.

While quite of the opinion he expresses as to the value of the study of the human form for all designers, it appears to be quite possible to attain great skill in purely floral draughtsmanship and design without any corresponding power over the human figure. Mr. Strange, too, hardly seems to appreciate, perhaps, the value of practice with a *firm point*—the severest test of draughtsmanship—the power of clear definition and definite expression being most necessary in all kinds of working designs intended to be carried out by some process of handicraft or manufacture. He is also a little severe upon what he describes as “brush-work”—the power of clear definition of form in the mass by means of brush and colour being also essential to a floral-designer's work, and needing much practice to gain facility and sureness of touch. The dexterity and directness of the method of Japanese artists have taught us much in this way.

Mr. Strange gives an admirable *résumé* of the treatment of plant form in the history of decorative art, and in speaking of the utility of such examples of plant form as are given in Mr. Irving's plates, he very pertinently remarks upon the beneficial effect upon a student or designer having to make their notes and drawings direct from nature or from photographs such as these, “uninfluenced by the versions, however admirable, of others.”

If a designer cannot refer directly to nature, photographs are next best for most purposes, that is to say, for all superficial facts about a plant which can be disclosed without colour.

Mr. Henry Irving has made an interesting and judicious selection of plants and flowers likely to be useful to designers of all kinds, and he has been successful in presenting them by photography in a clear and tasteful way, often usefully silhouetting the stems and leaves against a light plain background, and giving the scale, and in some cases showing the seed vessels and the root. The plate

of the tulip tree gives a singularly complete exposition of the characteristics of the tree—stem, leaf, bud, and full flower being given, and, moreover, quite decoratively spaced. Among the most successful plates, perhaps, may be named the wild rose, the yellow iris, the wood sorrel, the lily of the valley, the thistle, the teasle, and the catkins of the hazel.

More of the lily tribe might have been given perhaps with advantage, seeing that the structure is so beautiful and well defined, and it is the structure of plants and flowers above all that a designer needs to understand. Altogether the book may be heartily recommended to students and practical designers, and, indeed, to all interested in the beauty of plants and flowers.

WALTER CRANE.

SOME RECENT PHILOSOPHICAL WORKS.

- (1) *Proceedings of the Aristotelian Society*. New Series. Vol. vi. Pp. 402. (London: Williams and Norgate, 1906.) Price 10s. 6d. net.
- (2) *René Descartes' Philosophische Werke*. Erste Abteilung (Fortsetzung). Übersetzt und herausgegeben von Dr. Artur Buchenau. Pp. xviii+149. (Leipzig: Dürr'sche Buchhandlung, 1906.) Price 1.80 marks.
- (3) *Hellers Philosophie*. Herausgegeben von Horst Stephan. Pp. xlv+309. (Leipzig: Dürr'schen Buchhandlung, 1906.) Price 3.60 marks.
- (4) *The International Scientific Series. The Mind and the Brain*. By Alfred Binet. (The authorised translation of “L'Âme et le Corps.”) Pp. xii+280. (London: Kegan Paul, Trench, Trübner and Co., Ltd., 1907.) Price 5s.
- (5) *Essay on the Creative Imagination*. By Th. Ribot. (Translated from the French by A. H. N. Baron.) Pp. xix+370. (London: Kegan Paul, Trench, Trübner and Co., Ltd., 1906.) Price 7s. 6d. net.
- (6) *Structure and Growth of the Mind*. By W. Mitchell. Pp. xxxv+512. (London: Macmillan and Co., Ltd., 1907.) Price 10s. net.

THE sixth volume (new series) of the *Proceedings of the Aristotelian Society* contains the papers read before the society during its twenty-seventh session, 1905-6, and is unusually bulky, as publication has now become a much more important part than formerly of the society's work. Among other articles, it contains one on teleology by Dr. Shadworth H. Hodgson, the veteran ex-president of the society; a symposium “Can Logic abstract from the Psychological Conditions of Thinking?” to which contributions are made by Messrs. Schiller, Bosanquet, and Rashdall; and the records of a controversy (on Kantian and anti-Kantian lines) between Dr. G. Dawes Hicks and Prof. Stout. Scientific readers will turn with interest and profit to a paper by Mr. T. Percy Nunn, entitled “The Aims and Achievements of Scientific Method.” Mr. Nunn defines the aim of the scientific process as an endeavour to render the Objective in its actual determinations intelligible. He points out the stages of Animism and Hylozoism through which pre-scientific thought

has passed, and examines more particularly, in the case of Kepler, the struggle between the non-scientific (and commonly theological) prepossession and the purely scientific spirit—so well illustrated, for example, in Kepler's demonstration that the orbit of Mars is an ellipse, and not a circle as his "prepossession of perfection" had originally compelled him to suppose. But in all attempts at explanation, whether "the divine" is invoked or not, the primary facts are qualified by an hypothesis—in other words, they are made to form part of an apperceptive system. In this way the non-scientific attempts to render the Objective intelligible do not differ formally from the scientific, and Mr. Nunn argues that it is, in fact, difficult to declare any concept essentially incapable of mediating a scientific interpretation of the Objective to some thinker: he instances the use made by some scientific men of the concept of cause in the sense of transeunt action, or again the preference shown by Weber and the Continental school for the concept of action at a distance, as contrasted with the equally marked preference of the British school for the concept of an intervening medium. Finally, as for the close connection between mathematics and science, it is due simply to the fact that primary facts present themselves for the most part in series, and so "the most useful method of determining the Objective consists in correlating terms of these series with the members of the number series."

(2) and (3) These two books form part of the excellent "Philosophische Bibliothek." The Descartes volume contains (in a German translation) the "Regulae ad Directionem Ingenii" and the "Inquisitio Veritatis per Lumen Naturale." The editor, in a well-written introduction, discusses the question of dates, and reaches the conclusion that the "Regulae" were composed about the year 1628, and in Latin, as Descartes at that early age still employed the language of his instructors. The "Inquisitio," on the other hand, was probably written in French between 1644 and 1647, and translated into Latin by the unknown editor of the posthumous works published in 1701. Dr. Buchenau concludes that its fragmentary condition is due to the fact that Descartes, in 1645, had an opportunity of comparing the French translation of the "Meditations" with his own new French work, and on finding a great similarity between the two thought it unnecessary to proceed with his later effort.—Herder's works readily lend themselves to selection, and it would be a pity that we decadents should forget one who, though overshadowed by the gigantic figures of Kant and Goethe, is by no means negligible in the history of thought. The excerpts are chosen with discrimination, and include the most suggestive passages of the "Ideen." The introduction gives a good account of Herder's relation to Kant, and a useful index is provided.

(4) The title of this work is rather misleading. The International Scientific Series already contained a book entitled "Mind and Body," by Prof. Bain, and it has therefore seemed to the translator or publishers desirable, and to M. Binet tolerable, that

this work in its English dress should be called "The Mind and the Brain," and not "Soul and Body" or "Mind and Body." But, for that matter, the well-known series in which it appears also contains works entitled "The Brain as an Organ of Mind," and "The Brain and its Functions," so that he who would avoid Scylla must reckon with Charybdis. And certainly, when one finds that the table of contents is boldly divided into three parts, "The Definition of Matter," "The Definition of Mind," "The Union of the Soul and the Body," it argues a certain lack of insight and imagination to fix upon a name so inappropriate as "The Mind and the Brain."

M. Binet writes in an interesting and generally a clear style, with a French lightness of touch which occasionally borders on superficiality. The subject could, in our judgment, have been better treated. The reader is often irritated by one-sided statements which are apparently, a few pages later, contradicted by one-sided statements in precisely the opposite sense. One yearns for the synoptic view, for the *cacoethes explicandi*, which will compel the writer, even at the risk of being tiresome, to burrow to the very roots of his problem. Thus, for example, on p. 25 we are told that our nervous system, which enables us to communicate with objects, prevents us from knowing their nature. Sensation has, as its unknown cause, the great X of matter. On p. 38 we find objection taken to the physicist's attempt to explain sensations of sound:—"outside our ears there exists something we do not know which excites them; this something cannot be the vibratory movement of the tuning fork, for this vibratory movement which we can see is likewise [as much as the sensation of sound] a subjective sensation"; and the airy reference on p. 39 to the hegemony of certain of our senses over others still avoids much of the difficulty. But in the light of all these statements the conclusions reached on p. 109 are little short of astonishing; they are these, that (1) there remains no reason for refusing to admit that we perceive things as they are, and that the consciousness, by adding itself to objects, does not modify them; (2) the statement that we only know our sensations, and not the excitants which produce them, is to be understood in this way that these sensations are matter—they are matter modified by other matter, viz. our nervous centres. This is perhaps skilful, but is it convincing?

(5) M. Ribot's "Essay on the Creative Imagination," which appeared in French about six or seven years ago, has now been translated into English. Like all its author's work, it is suggestive and thorough. The translation is usually well done; but is it author or translator who is responsible for the statement on p. 58 ("The Unconscious Factor") that inspiration is the result of an *underhand* process existing in men? Chatterton is said, on p. 145, to have died at the age of sixteen, some emphasis being attached to that precise number; the usual statement is that "the marvellous boy" had almost reached his eighteenth year when he died.

(6) Mr. Mitchell's work will compare very favour-

ably with the best philosophical books of recent years. At its best the exposition of the subject is very clear and engaging, and gives evidence of much reading and sound study. If it errs at all, it is perhaps in occasional over-subtlety. An excellent running analysis is given in the table of contents.

Where all is so excellent and thorough, a short notice can do little more than indicate the point of view. The first part of the volume deals with the direct explanation of the mind, *i.e.* the explanation of experience in terms of itself. The second considers Sympathetic and Æsthetic Intelligence, and contains valuable chapters on Imitation, Fellow-feeling and Individuation (with a good note on *Einfühlung* on p. 149), and Absorption in the Object. The Growth of Intelligence in its two forms, Perceptual and Conceptual, is the subject of the third part, and in the last we return to an extension of the direct explanation of experience, and to the indirect explanation or explanation in physical terms.

We note one or two small points. (i) Mr. Mitchell rounds on the materialist position thus:—

"The capacity of the brain has to be inferred from the capacity to experience. . . . Whatever is possible to the mind is possible to the brain."

(ii) While not accepting the ordinary man's use of the term "mental faculty," and not accepting the division into faculties as though they were physical, the author has a refreshing bluntness and honesty in dealing with the term faculty itself. He has no objection to its use as properly defined, and complains that too often writers on psychology have thought that, so long as they avoided the *term* faculty, they could ask any number of indefinite questions—as to whether feelings depend on thoughts, or whether reason is the slave of passion—and could, in fact, substitute for faculties "a miscellaneous collection of experiences in every kind, of processes conscious and unconscious, and even of laws, as combining to make experience or causing it somehow." "I think it a needless penance," he adds, "to use the word 'disposition' in the sense that everyone would be willing to give to 'faculty' if he understood."

THE IMPERIAL GAZETTEER OF INDIA.

The Imperial Gazetteer of India. The Indian Empire, Vol. i., Descriptive. New edition. Pp. xxxi+568. (Oxford: The Clarendon Press, 1907.) Price 6s. net.

THE completion of the census in 1901 necessitated a revised issue of "The Imperial Gazetteer of India," of which two editions had already appeared, both compiled by the late Sir W. Hunter. Hunter, while in charge of the statistical department, had gained considerable knowledge of the country and its people, and in one subject, the history of the British occupation, was a competent authority. It is true that he inclined to overestimate the importance of his labours, and that he failed to give due credit to the district authorities who provided the raw material on which his compilation was based. At the same time he performed an invaluable service in popularising

India for European readers. It became clear, however, that the Gazetteer was beyond the capacity of any single man, and that it was necessary to divide the subjects among a body of specialists. In the present issue, which will be nearly double the size of the last edition, little remains of Hunter's work except the final historical chapter.

During the quarter of a century which has passed since the last edition appeared, much has been done to extend our knowledge of the country. It is significant that in its physical aspects it is now officially assumed to include those outlying territories over which the Government has extended its control, even to the southern limits of Persia, Russia, Tibet, and China. The progress in the natural sciences is marked by Sir G. Watt's unwieldy "Economic Dictionary," Sir J. Hooker's "Flora," the "Manual of the Geology of India," the series of monographs on the fauna edited by Mr. Blanford, and a great mass of special literature. Scientific anthropology was in its infancy in Hunter's day; Dr. Grierson's linguistic survey was not even dreamed of; meteorology had not begun to gather its materials from beyond the Indian Ocean; hygiene had not yet been confronted with the problem of Oriental plague. Lastly, in the domain of religion, the translation of the sacred books had only just begun, and little attention had been given to the not less important subject of the beliefs and superstitions of the peasantry.

In the present edition of this great work these stores of new learning have been summarised and interpreted. Four introductory volumes are devoted to a series of lucid articles on the various scientific and administrative questions to which reference is made in the body of the work. The first volume contains ten articles. It opens with a chapter on the physical aspects of the country by Sir T. Holdich. The natural sciences are represented by a chapter on geology by Mr. T. Holland, one on meteorology prepared from materials supplied by Sir J. Eliot, while the veteran Sir J. D. Hooker deals with botany and Mr. W. T. Blanford with zoology. The chapter on ethnology and caste is a summary of the views expressed by Sir H. Risley in his last census report; that on language is the work of Dr. Grierson. Mr. W. Crooke is responsible for religion, Mr. E. A. Gait for sociology, and Dr. A. E. Roberts for public health and vital statistics.

The volume is thus made up out of a series of essays, each the work of an expert, and each provided with an adequate bibliography. In some cases, as that of geology, the treatment is more technical than will suit the general reader, but the review within narrow limits of space of a wide and intricate subject rendered this inevitable, and the serious student is the gainer. Many of the articles, however, are eminently readable; in particular, Sir T. Holdich, dealing with Mr. Holland's materials, has so interpreted the story of rock, mountain, and river that he has produced a fresh and graphic picture of the physical aspects of the country and of the environment of its people.

The gazetteer, which is issued in excellent form